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of these schools is well outlined because of the very active co-operation of the general secretary, Rev. William E. Gardner, with those who organize the local classes. This central supervision gives uniformity and strength to the courses offered and establishes a standard. Schools have now been thoroughly organized in Boston for the diocese of Massachusetts, in New York City for the diocese of New York, in St. Louis for the diocese of Missouri. Schools in Philadelphia, Chicago, Providence, and San Francisco are sufficiently advanced in their organization to deserve the name of school, and others will undoubtedly follow. The personnel of the Episcopalian General Board of Religious Education in addition to the secretary is as follows: Organization, Administration, and Equipment of the Sunday School, Rev. W. W. Smith, of New York City; Curricula and Lesson Courses, Rev. L. N. Cary, of Philadelphia; Teacher Training and Summer Schools, Rev. Lester Bradner; Mission Study and Activity, Rev. C. P. Mills; Worship, Music, and Art, Rev. C. H. Young, of Chicago; Primary and Secondary Schools,

Rt. Rev. L. W. Burton, of Kentucky; Publicity, Rev. W. C. Hicks, of Maryland; Finance, Rev. H. L. During, of Philadelphia.

Agriculture for the Rural Pastor

The Agricultural Extension Department of the Iowa State College at Ames, Ia., and the Theological Seminary at Drake University, Des Moines, Ia., have undertaken to unite in preparing the students of that seminary for rural work. Six of the strongest lecturers of the extension department of the university will lecture before the divinity students on farm crops, the soil and farm management, animal husbandry, dairying, poultry, horticulture, and rural landscape gardening. These lectures are presented in the hope that they will help young ministers who go into rural communities to establish themselves on a better basis with their farmer parishioners. When our agricultural colleges and our theological seminaries co-operate more closely in this way, a great step will have been taken toward solving the rural church problem which is troubling so many of us.

CHURCH EFFICIENCY

The Country Church a Social Center

The October number of *Education* contains an article by Henry S. Curtis of Olivet, Michigan, upon the "Possibilities of the Rural Church as a Social Center." In the country the numerous churches have drawn the community apart rather than cemented it together; the great need of the rural church at the present time is consolidation, so that there shall be only one church to a community. The time for the doctrinal sermon has passed. The minister ought to be a social organizer and spiritual counselor of his flock. Statistics gathered from Indiana and elsewhere show that the church which is vitally serving the community instead of ministering to itself is the grow-

ing church. Too often the average country church is a device, nor for serving the community, but for making the community serve it. The country community needs sadly a community center. Little, narrow, bickering church factions are preventing rather than furthering community enterprises. Even the pastorless country church—and the church in the country is at the present time without a pastor—can do much in this line; the organization needed is not difficult; through the Sunday school and the women's missionary society can be found the means necessary to make the church the center of community life. A realization of the value and need of social life is getting abroad in the country communities and all signs

seem to indicate that a better time is coming to the country church. Many of the leaders of thought are alive to the problem; seminaries are beginning to give training; rural-life conferences and summer courses for country ministers are giving direction to the movement.

Restoration of a Tenement House Quarter in Paris

The religio-sociological work of the modern church is illustrated in the service being rendered by the parish of Notre Dame du Rosaire in Palaisance, Paris. Dr. Turnmann, in an article in the *Constructive Quarterly* for September, 1913, gives an interesting account of this work. The beginnings of this undertaking go back to 1885, when Mlle. Ascher, a Sister of Charity, who was distributing alms under the direction of the archbishop of Paris, came upon the foul district of Palaisance. She at once gathered around her a group of children and began the process of their education. Mlle. Ascher called the attention of Abbé Soulauge-Bodin of a near-by parish to the needs of the community. He immediately

set himself to the work; and a schoolhouse was built. In 1887 a chapel accommodating 400 people was erected. A large parish church having room for 1,500 people was opened in June, 1911. Among the work the church is doing are: moral and religious activities, the parochial institutions attended by 400 children; the work relating to marriage, the work for Christian mothers which helps them in their domestic life; the patronages for the children of the working class; the circle of young men of from fourteen to eighteen years of age; a weekly family meeting; the Cercle des Hommes for the young men of eighteen; the Cercle d' Etude Sociale for the working-men to discuss the questions of family life, social life, the conditions of labor, etc.; a commercial school for boys and girls, with about 600 pupils; a school of domestic science for the girls; a professional sewing-school; separate studies for young men and women where social questions are discussed; a training school for locksmiths and mechanical repairs; a society for mutual help with 300 members; a free dispensary for the sick, with free nursing by the Sisters; and other organizations.